11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

Decisions regarding peacetime affairs and warlike undertakings were usually made in conferences of the responsible men and subheads at the house or meeting-ground of the head or "chief" after free expression of views and by common agreement. There was a certain loose hierarchy of honor and status (rather than authority proper) embracing higher and lower heads and "chiefs"—which brings us to the less clear features of the . . . socio-political structure [725].

In the course of time, particularly after the beginning of the 19th century, a certain increase in the executive and judicial power and authority accrued to peacetime headmen . . . and the earlier atomistic peacetime political structure assumed somewhat greater unity, cohesion, and hierarchization. But the basic democratic forms and functions persisted largely intact [726].

In writing of law and legal procedure, Cooper has this to say:

The chief crimes recognized were adultry and wife-stealing, murder, theft, homicida[illegible]cery, and treason. The offended party and his kin dealt with the offender; in earlier times headmen and other caciques had little or no authority to try cases or to pronounce judgment. Adultery, murder, and sorcery were punishable by death, and sometimes were actually so punished; but more commonly, in cases of adultery and murder, composition was resorted to, with payment of strings of llankas . . . [726].

Today, certain behavior is defined as extralegal by Chilean standards, serious departures from national law being handled by Chilean institutions empowered to enforce law and order. The Mapuche go to law for the settlement of disputes involving certain crimes and torts, but within the reservation community traditional sanctions deal effectively with other antisocial acts of a different nature. Most important among these are the ones which involve sorcery and which the Chilean courts usually refuse to consider seriously. Ostracism, ridicule, and the threat of sorcery continue as sanctions on most if not all reservations and larger communities. In certain instances, therefore, the Mapuche "take the law into their own hands," applying traditional moral principles in the ordering of social action. But matters involving property and personal rights not capable of being dealt with by traditional means are ultimately resolvable by recourse to the Chilean system of courts and law-enforcement agencies.

MAPUCHE: "PEOPLE OF THE LAND"

After the declaration of Chilean independence in 1810, the new national government assumed responsibility for colonizing the Mapuche stronghold south of the Bío Bío River. In general, the republican government's efforts followed the pattern established during the